/212 cont./
guests. In case the deceased has neither sons nor brothers -- which scarcely ever happens, it is said -- the villager who takes care of the burial inherits his entire property. The widow moves in with one of her brothers or sisters or some other relative.

Disputes and misdemeanors, such as theft or adultery, are judged within the communities by the cabildo; murder or serious bodily injury, by the Colombian state judiciary. It was said that murder and manslaughter did not occur in former times, the old people told us; they are a consequence of "white" influences and the weakening of the cabildo. One can well understand this, for in Calderas where the village council still enjoys a certain amount of power and considerable prestige, it would be unthinkable for a son to stab his father to death. This happened in San Andrés where the cabildo exists only in the form of three functionaries who are basically powerless and without standing and where the young people, through the influences of the living conditions of the white colonists, no longer have any feeling for the old discipline and customs. It was in San Andrés in March, 1953, that the son of the capitan stabbed his father to death. The latter, after the death of his first wife, had married a second time, for which his children reproached him vehemently. In a drunken state, this led to a brawl, in the course of which the father struck off half of his son's right ear and the son killed his father with several knife stabs in the abdomen. After the deed, he fled; but since it was known that he could find shelter only with relatives, the /213/ gobernador of the town of Lame seized him a few days later in the house of his sister, where he had hidden. He was brought to San Andrés in chains and delivered over to the sindico, who was simultaneously occupying the position of gobernador. The latter, an older man of the age of the deceased capitan, tried for some time to reason with the murderer, who gave the impression of being uncommunicative and almost sullen; he pointed out to him the baseness of his deed, of patricide, and then he was led to the church in which the dead capitan was lying in state. The son resisted violently, but was forcibly led up to the corpse and broke down weeping before it. Before he was transferred

/213 cont./

682 623 182 to Inzá by two members of the cabildo of San Andrés, friends and relatives, as well as members of his own family, slipped him a few coins so that he would be able to buy himself food in prison. His guards did not prevent anyone from doing this, and in general the feeling for the murderer was commiserating, but not unfavorable.

623 692 [681] [697] The punishments inflicted in Calderas by the cabildo are always floggings. In earlier times they were very rigorously carried out. There is no imprisonment. Today the cabildo judges only social misdeeds, debtors, and the theft of field crops, a chicken, or a sheep. Horse and cattle theft goes to the court in Inzá for punishment. The injured one himself may not punish the malefactor -- not even if caught red-handed - but must report everything to the cabildo. There the capitan and gobernador are the judges. [693] [624] The other members of the cabildo must likewise be present, but they have no vote. The sentence is very quickly passed. The malefactor is locked into one of the two rooms of the community house, and the trial takes place on the next day at the latest. The punishments are fixed. They consist of lashes with the whip, which are increased for repetition. Thus, the thief receives ten lashes the first time, 20 the second time, and 30 lashes the third time; in case of further lapses he is shackled in the tree trunk. The theft of a sheep is punished with ten lashes and the replacement or giving up of the stolen object. If the accused protests, a house search is carried out with a member of the cabildo. If nothing is found, he must be set free again.

623 685 692

426 Loans up to ten pesos are given without security; beyond that the creditor is given a cow, a horse, a pig, wheat, or sugar cane as security. Loans are given only up to a year, so that the matter is not forgotten. Interest is not charged. If the debtor is unable to pay, a definite term is /214/ set for him; if he does not pay then, the lapse is reported to the cabildo, which punishes the offender with the whip. Denial is useless, for every loan transaction is concluded only before witnesses. If the debtor dies, the claims of the creditor are taken from his estate, for example, a machete, coca bag, or clothing. One may also ask relatives, for example brothers, to settle the debt. They are not obliged to repay it,

/274 cont./

774 776 753 (ũ = nasal) and taff, with which everyone is familiar, although they are not sure about the distinction between the two. The shamans Francisco and Cerbeleón said that the two were the same; but both of them also said that ũns or taff, if they had left the person in his dream and were abroad, could be caught by tũs, eč, or nyiç without the person's becoming aware of this immediately, but rather he still went on living. To my objection that in this case ũns and taff were probably different, they did not know how [775] to answer; Cerbeleón stated that if a person dies, his ũns goes to heaven and the person himself becomes taff. He and other teyu 756 774 were able to catch the ũns of a human being. Thus, for example, 754 if someone had been robbed, he would come to Cerbeleón. The latter takes coca, tobacco, and brandy, and then he can bring forth the ũns of the thief, seize it, and kill it. The thief must [783] then die. In order to get the ũns in his power, he must first cleanse [824] his hands with the herbs šũ and vitubítskwe, as well as with brandy. [276] The ũns has the form of a small animal, he explained; it can fly and glows and is about three centimeters long. It is very similar to a firefly in appearance, but different from eč.

554 754 756 [124] Having reached this point in his explanation, Cerbeleón grew silent, and our interpreter Victoriano said that we should now have to depart, but quickly. With that he left the house in positive flight, and we were obliged to follow. Outside he explained to us that Cerbeleón was a "mal brujo," a nyiç, which, to be sure, he had always suspected before, but just now Cerbeleón had given himself away inasmuch as he had said that he could catch and [682] kill the ũns of human beings. The people of Calderas also say that he possessed herbs that he could put in eggs, chicha, or other food, whereupon people would eat them and then die. One of the sons of Cerbeleón was a thief and had died in the following manner: The one who was robbed had prayed to the Virgen Santísima /Holy Virgin/, and God had punished the thief with death. The father himself, that is, the shaman Cerbeleón, is also a thief and kills people out of envy for their possessions.

The mission sisters confirmed this statement insofar as Cerbeleón had several times attempted to kill them by sprinkling